THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

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DAVID WHITMER AND THE BOOK OF MORMON.

We present below an interesting letter to the Chicago *Times*, in relation to the testimony of the last of the Three Witnesses to the Book of Mormon. Oliver Cowdery and Martin Harris, who, as well as David Whitmer, saw the angel who exhibited to them the plates, and heard the voice of God bearing witness to the correctness of the translation, are both dead, having maintained the truth of their testimony until the last, under all circumstances, whether in the Church or out of the Church. They were excommunicated for transgression, but returned repentant and were received into fellowship, dying with a repetition of their first testimony recorded in connection with the Book of Mormon. David Whitmer remains, but is aged and feeble. Reports have been received that he also had passed away, but we have no reason to believe that they are correct. The letter following contains some inaccuracies, which we will correct at the close of this article:

RICHMOND, Mo., Oct. 14.—In the beautiful shire town of Richmond, Ray County, Mo., there has resided for well nigh a half of a century David Whitmer, known to the world as one of the three witnesses who testified to the validity and reality of the golden plates from which it has been asserted that Joseph Smith translated the "Book of Mormon, the original manuscript of which Mr. Whitmer has in his possession, which shows by finger-marks and where it has been cut into "takes"—a printer's term—that it has passed through the hands of the type-setters. As a citizen of his town he stands deservedly high, having filled the office of mayor and councilman, is a good scholar, and thoroughly posted in Biblical lore. During the past two years he has been slowly declining, and is now confined to his home, carefully attended to by his wife, children and grandchildren. Born in the State of New York from Revolutionary ancestors, he brought with him to the West his habits of thrift and hospitality. To the stranger or the unfortunate his home and purse have ever been open, and his name is a synonym of probity and integrity. Knowing that he was approaching the full term allotted for man's stay on earth, and that the

readers of the *Times* would like to hear what he had to say concerning the origin of the "Book of Mormon," I called at his residence—a plain and unpretentious frame building—was ushered into his chamber by his granddaughter, and found the old patriot reclining on his bed. Upon being told the object of my visit, he promptly responded to my questions, and after an hour's interview I gleaned the following valuable information from him—he speaking freely and unreservedly—in regard to the origin and rise of the Mormon Church, as well as the authenticity of the "Book of Mormon."

THE PLATES

from which the book was translated, supposed to be gold, were found in the latter part of the year 1827 or 1828, prior to the acquaintance, on Mr. Whitmer's part, with Joseph Smith, and he was loth to believe in their actuality, notwithstanding the community in which he lived (Ontario County, New York,) was alive with excitement in regard to Smith's finding a great treasure, and they informed him that they knew that Smith had the plates, as they had seen the place where he had taken them from, on the hill Cumorah, about two miles from Palmyra, N.Y. It was not until June, 1828, that he met the future Prophet, who visited at his father's house, and while there completed the translation of the Book of Mormon, and thus he became conversant with its history, having witnessed Smith dictate to Oliver Cowdery the translation of the characters that were inscribed on the plates, said by Mr. Anthon, our Egyptian scholar, to resemble the characters of that ancient people. Caroline Whitmer, his brother, occasionally assisted Cowdery in writing, as did also Joseph Smith, who was a Miss Hale before she was married.

In regard to finding the plates, he was told by Smith that they were in a stone casket, and the place where it was deposited in the hill Cumorah was pointed out to him by a celestial personage, clad in a dazzling white robe, and he was informed by him that it was the history of the Nephites, a nation that had passed away, whose founders belonged to the days of the Tower of Babel. The plates which Mr. Whitmer saw were in the shape of a tablet, fastened with three rings, about one-third of which appeared to be loose, in plates, the other solid, but with perceptible marks where the plates seemed to be sealed, and the guide who pointed it out to Smith very impressively reminded him that the loose plates alone were to be used, the sealed portion was

NOT TO BE TAMPERED WITH.

After the plates had been translated, which process required about six months, the same heavenly visitant appeared and reclaimed the gold tablets of the ancient people, informing Smith that he would replace them with other records of the lost tribes that had been brought with them during their wanderings from Asia, which would be forthcoming when the world was ready to receive them. At that time Mr. Whitmer saw the tablets, gazed with awe on the celestial messenger, heard him speak and say: "Blessed is the Lord and he that keeps His commandments," and then, as he held the plates and turned them over with his hands, so that they could be plainly visible, a voice that seemed to fill all space, musical as the sighing of a wind through the forest, was heard, saying: "What you see is true; testify to the same." And Oliver Cowdery and David Whitmer, standing there felt, as the white garments of the angel faded from their vision, and the heavenly voice still rang in their ears, that it was no delusion—that it was a fact, and they so recorded it. In a day or two after the same spirit appeared to Martin Harris while he was in company with Smith, and told him also to bear witness to the truth, which he did, as can be seen in the book. Harris described the visitant to Whitmer, who recognized it as the same which he and Cowdery had seen.

The tablets or plates were translated by Smith, who used a small oval or kidney-shaped stone, called Urim and Thummim, which seemed endowed with the marvelous power of converting the characters on the

plates, when used by Smith, into English, who would then dictate to Cowdery what to write. Frequently one character would make two lines of manuscript, while others made but a word or two words. Mr. Whitmer emphatically asserts, as did Harris and Cowdery, that while Smith was dictating the translation he had

NO MANUSCRIPT NOTES OR OTHER MEANS OF KNOWLEDGE,

save the Seer-stone and the characters as shown on the plates, he being present and cognizant how it was done.

In regard to the statement that Sidney Rigdon had purloined the work of one Spaulding, a Presbyterian preacher, who had written a romance entitled "The Manuscript Found," Mr. Whitmer says there is no foundation for such an assertion. The "Book of Mormon" was translated in the summer of 1829, and printed that winter at Palmyra, New York, and was in circulation before Sidney Rigdon knew anything concerning the Church of Christ as it was known then. His attention was specially brought to it by the appearance at his church, near Kirtland, Ohio, in the fall of 1830, of Parley Pratt and Oliver Cowdery, he being at that time a Reformed or Christian preacher, they having been sent west by the Church in New York during that summer as evangelists, and they carried with them the printed book, the first time that he knew such a thing was in existence. Upon being appealed to by Pratt and Cowdery for the use of his church, he informed them that as he was endeavoring to establish the rules and get back into the ancient usages of Christianity, and desired all the light that he could get that was of benefit to his fellow-men, he would do so, and would like to hear them. Then they gave him a copy of the book that it has been asserted he was the progenitor of. The result of that meeting was that 107 persons were received into the Church at Kirtland; that Rigdon and Partridge, two influential preachers, were sent as delegates to New York to see Joseph Smith, and they were so much impressed with his history of the book and his connection therewith, that they became firm believers, and started back home as evangelists, preaching the new religion. In a short time thereafter Smith, Whitmer and others, learning of the beautiful country in Ohio, moved west, and the Church increased rapidly, and would have so continued had it not strayed from the true path, to preach only Christ and him crucified, as it had begun. Mr. Whitmer emphatically asserts that he has heard Rigdon, in the pulpit, and in private conversation, declare that the Spaulding story, that he had used a Book called "The Manuscript Found" for the purpose of preparing the "Book of Mormon," was as false as were many other charges that were then being made against the infant Church, and he assures me that the story is as

UNTRUTHFUL AS IT IS RIDICULOUS.

In his youth Joseph Smith was quite illiterate, knew nothing of grammar or composition, but obtained quite a good education after he came West; was a man of great magnetism, made friends easily, was liberal and noble in his impulses, tall, finely-formed and full of animal life, but sprung from the most humble circumstances. The first good suit of clothes he had ever worn was presented to him by Christian Whitmer, brother of David.

As an evidence of their belief in the divine origin of the book, Martin Harris, one of the witnesses, mortgaged his farm for $1,500 for the purpose of having it printed, and the sale of the book soon reimbursed him for the outlay. Now millions of copies are being published and sent to the furthermost ends of the earth. A few years since I was present at an interview between Mr. Whitmer and Orson Pratt and Joseph F. Smith, who had been sent from Utah to Richmond to secure the original manuscript, and after a careful examination Elder Pratt pronounced it the writing of Oliver Cowdery, and informed those present that it was the original manuscript from which the "Book of Mormon" had been printed, and in a conversation with the writer, he assured me that the archives of the Church at

Salt Lake were incomplete without it; that they would pay Father Whitmer, as he termed him, any reasonable price for it, but that Whitmer would not part with it under any circumstances regarding it as a sacred trust. Mr. Whitmer also had a number of other records of the early Church, ere it had, as he says, 'broke loose from the teachings of Christ, and acknowledged nothing as divine save as it was taught from the Bible and 'Book of Mormon.'"

Mr. Whitmer's beliefs have

UNDERGONE NO CHANGE

since his early manhood; he has refused to affiliate with any of the various branches that have sprung up through false teachings, and rests his hopes of the future "in the teachings of Christ, the Apostles and the Prophets, and the morals and principles enunciated in the Scriptures; that the 'Book of Mormon' is but the testimony of another nation concerning the truth and divinity of Christ and the Bible, and that is his rock, his Gospel and his salvation." Seeing, with him, is believing. He is now as firm in the faith of the divinity of the book that he saw translated as he was when the glory of the celestial visitant almost blinded him with the gleam of its glowing presence, fresh from the Godhead; and the voice, majestic, ringing out from the earth to the mighty dome of space, still lingers in his ears like a chime of silver bells.

Then follows the "proclamation" or testimony of David Whitmer, given March this year, and which was published in the *Deseret Evening News* of April 7th.

The foregoing is not only valuable evidence directly in favor of the Book which has caused so much controversy in the world, but also against the foolish story in relation to the connection of Sidney Rigdon and that divine record, with the manuscript alleged to have been written by Solomon Spaulding.

The errors which appear in the letter to the *Times* are evidently those of the writer, not Mr. Whitmer. They are quite pardonable, being merely mistakes likely to be made by a person not familiar with the facts, but learning of them from another.

The first is that the founders of the Nephites "belonged to the tower of Babel." The Nephites sprang from Nephi, the son of Lehi, who came to this land from Judea, in the reign of King Zedekiah. The Jaredites, whose history is briefly given in the Book of Mormon, were a distinct and preceding race; they descended from a colony that peopled this country after the dispersion from Babel. The term "lost tribes," is also incorrect, as the Nephites had no identity with the lost tribes of Israel, being descendants of Joseph, the son of Jacob.

The next mistake is that "In a day or two after" David Whitmer and Oliver Cowdery saw the angel and the plates, "the same spirit appeared to Martin Harris." The truth is that it was shortly after, on the same day, Martin Harris was with Joseph, Oliver and David, but there was no answer to their prayers until Martin, who felt that his lack of faith was a hindrance, withdrew. Then the angel appeared, and after the vision closed, Joseph Smith went to the place where Martin Harris was, a little distance off, and joined with him in prayer, when the angel again appeared, and Martin rejoicingly bore testimony that he had seen and heard as the others.

The next error is that the Seer stone which Joseph used in the translation "was called Urim and Thummim." The instrument thus denominated was composed of two crystal stones "set in the two rims of a bow." The Seer stone was separate and distinct from the Urim and Thummim. The latter was delivered to the angel as well as the plates after the translation was completed; the former remained with the Church and is now in the possession of the President.

The statement that "millions of copies" of the Book of Mormon are being sent to the ends of the earth is an exaggeration. It has been extensively published in several languages and will be sent eventually to "all nations, tongues and people."

The next mistake is that Orson Pratt stated that the manuscript in possession of David Whitmer was "the original manuscript, from which

the Book of Mormon was printed." Strike out the word "original" and the remark will be correct. David's copy is no doubt that from which the book was printed, but it is not the original transcript of the Book of Mormon, to which is appended the names of the three witnesses, *in their own handwriting*, while Mr. Whitmer's copy has the names all in the handwriting of Oliver Cowdery, which Apostle Orson Pratt identified.

The remarks about the Church having "broke loose from the teachings of Christ," are probably those of Mr. Whitmer, and correctly given. But it is easy to perceive wherein that gentleman has erred, from the words which follow; he "acknowledged nothing as Divine save as it was taught from the Bible and the Book of Mormon." Both those sacred records teach that things not written therein are to be revealed to mankind, and Mr. Whitmer's doctrine — which is merely an extension of the sectarian theory on the canon of scripture — would bar the reception of those divine and important truths. Man is not to be confined to ancient prophecy, but to "live by every word that proceedeth out of the mouth of God." And the Book of Mormon promises, "Whoso receiveth this record and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these." Many thousands of people in different nations have proven the truth of the record. By these means they have a knowledge for themselves of its divinity, independent of David Whitmer's testimony or that of any other person, living or dead.

We are pleased to reproduce the letter to the *Times* for the benefit of our readers, and look upon it—those few errors excepted — as a valuable addition to the cloud of witnesses to the divine origin of a Book which is a stumbling-block to the worldly wise, but a joy and a blessing to the humble and meek of the earth.—*Deseret News.*

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XXVI.

HOW TO OBTAIN REVELATIONS FROM GOD — JOSEPH SMITH'S COURSE — SAVED FROM DEATH BY A FALLING TREE, BY OBEYING THE VOICE OF THE SPIRIT—A COMPANY OF SAINTS SAVED FROM A STEAMBOAT DISASTER BY THE SPIRIT'S WARNING—PLOT TO WAYLAY ELDER C. C. RICH AND PARTY FOILED BY THE SAME POWER.

In order to obtain revelation from God, and in order to know when we do obtain a revelation, whether it is from God or not, we must follow the teachings of the revelations of God unto us. St. James says: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Again it is said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

It was upon this promise that Joseph Smith went before the Lord and prayed in the name of Jesus Christ, and asked for knowledge, wisdom and understanding, in order to know what to do to be saved; and he proved the promise of St. James before the Lord, and the heavens were opened to his view, and the Father and Son were revealed unto him, and the voice of the great Eloheim unto him was: "This is my beloved Son, hear ye Him."

This was the first revelation of God to him. He did hearken to the voice of Jesus Christ all his life afterwards, and received a code of revelations and the word of the Lord unto him as long as he dwelt in the flesh.

Joseph Smith left as strong a testimony as was ever given to the human family, and sealed that testament with his own life and blood.

We all have to pursue the same course in order to obtain revelations

from God. But I wish to impress this truth upon the rising generation, and all who read this testimony, that the Lord does not give revelations or send angels to men or work miracles to accommodate the notions of any man who is seeking for a sign.

When we have the principles of the Gospel revealed to us through the mouth of the Savior, or by inspired Prophets or Apostles, we have no need to ask the Lord to reveal that unto us again. While the Priesthood is restored to the earth, and the revelations of God are revealed to us through the mouths of Prophets and Apostles concerning the fullness of the Gospel—doctrine, ordinances and principles, we should study them, and treasure up knowledge by faith. We should study out of the best books, and the Holy Ghost will bring to our remembrance those things which we stand in need of, in the self-same hour that we are called to teach the people.

But when any Priest, Elder, Prophet, Apostle or messenger is sent of God to preach the Gospel, gather the Saints, work in Temples, or perform any work for the Lord, and that man is faithful and humble before the Lord, in his prayers and duty, and there is any snare or evil in his path, or the righteous to be sought out, or danger to the emigration of the Saints either by sea or land, or knowledge needed in a Temple, then the Lord will reveal to him all that is necessary to meet the emergency.

The teachings of the Prophet Joseph Smith to President John Taylor and the rest of us was to obtain the Holy Spirit, get acquainted with it and its operations, and listen to the whisperings of that Spirit, and obey its voice, and it soon would become a principle of revelation unto us.

We have found this true in our experience, and in order to prove whether a revelation is from God or not, we follow out the principles revealed to us, and if we find that which was manifested to us proved true, we know it was from God; for truth is one of His attributes, and the Holy Ghost deceiveth no man. When a man becomes acquainted with the whisperings of the Holy Ghost, which is revelation, he should be very careful to obey it, for his life may depend upon it.

Revelation is one of the gifts of the Holy Ghost, and for the benefit of my young friends who may read this work, I will give an account of a few instances from my own experience of listening to the revelations of the Holy Ghost to me.

In 1848, after my return to Winter Quarters from our pioneer journey, I was appointed by the Presidency of the Church to take my family and go to Boston to gather up the remnant of the Latter-day Saints, and lead them to the valleys of the mountains.

While on my way east I put my carriage into the yard of one of the brethren in Indiana, and brother Orson Hyde set his wagon by the side of mine, and not more than two feet from it.

Dominicus Carter, of Provo, and my wife and four children were with me. My wife, one child and I went to bed in the carriage, the rest sleeping in the house.

I had been in bed but a short time when a voice said to me: "Get up, and move your carriage."

It was not thunder, lightning or an earthquake, but the still, small voice of the Spirit of God—the Holy Ghost.

I told my wife I must get up and move my carriage. She asked: "What for?"

I told her I did not know, only the Spirit told me to do it.

I got up and moved my carriage several rods, and set it by the side of the house.

As I was returning to bed the same Spirit said to me, "Go and move your mules away from that oak tree," which was about one hundred yards north of our carriage.

I moved them to a young hickory grove and tied them up. I then went to bed.

In thirty minutes a whirlwind caught the tree to which my mules had been fastened, broke it off near the ground, and carried it one hundred yards, sweeping away two fences in its course, and laid it prostrate through that yard where my carriage stood, and the top limbs hit my carriage as it was.

In the morning I measured the

trunk of the tree which fell where my carriage had stood, and I found it to be five feet in diameter. It came within a foot of Brother Hyde's wagon, but did not touch it.

Thus, by obeying the revelation of the Spirit of God to me I saved my life and the lives of my wife and child, as well as my animals.

In the morning I went on my way rejoicing.

While returning to Utah in 1850 with a large company of Saints from Boston and the east, on my arrival at Pittsburg I engaged a passage for myself and company on a steamer to St. Louis. But no sooner had I engaged the passage than the Spirit said to me, "Go not on board of that steamer, neither you nor your company."

I obeyed the revelation to me, and did not go on board, but took another steamer.

The first steamer started at dark, with 200 passengers on board. When five miles down the Ohio River it took fire, burned the tiller ropes so that the vessel could not reach shore, and the lives of nearly all on board were lost either by fire or water. We arrived in safety at our destination, by obeying the revelation of the Spirit of God to us.

In another instance, after attending a large annual Conference in Salt Lake City, and, having a good deal of business to attend to, I was somewhat weary, and at the close of the Conference I thought I would repair to my home and have a rest.

As I went into the yard the Spirit said to me, "Take your team and go to the farm," which is some three miles south of the tabernacle.

As I was hitching the horses to the wagon Mrs. Woodruff asked where I was going.

I said, "To the farm."

"What for?" she asked.

"I do not know," I replied; but when I arrived there I found out.

The creek had overflowed, broken through my ditch, surrounded my home and filled my barn-yard and pig pen. My wife was wading in the water trying to turn it from the lot to save the home and family.

Through my own exertions I soon turned it, and prevented much damage that might have occurred had I not obeyed the voice of the Spirit.

This same spirit of revelation has been manifested to many of my brethren in their labors in the kingdom of God, one of which I will here name.

Elder Chas. C. Rich was going from Sacramento to San Bernardino with a company of the brethren. He had in his possession a large amount of money to make payment on their land purchase. This was known to some road agents in the vicinity, who gathered a company of robbers and went on ahead of brother Rich and lay in ambush, intending to kill the "Mormons" and rob them of their money.

Before reaching the company of robbers brother Rich came to a by path or trail. The Spirit then told him to take that path.

The brethren with him marveled at his course, not knowing that enemies awaited them, but they arrived in safety at San Bernardino with their lives and money, while the robbers wondered why their prey did not come.—*Faith Promoting Series.*

REAL HELP.—It is not half so much what we do for another as what we enable him to do for himself that is of value to him. Instead of giving money to the poor, let us put them in the way of earning it; instead of cramming the pupil with information, let us induce him to seek it himself.

Wealth has been divided by a living writer into two classes—material and non-material. The first of those includes what usually goes under that name, but the second consists of those human energies, faculties, and habits, physical, mental, and moral, which directly contribute to make men industrially efficient, and which therefore increase their power of producing material wealth. Thus manual skill, intelligence, and honesty may be included in the personal wealth of a country.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 12, 1881.

WHERE ARE THEY?

ONE fruitful source of acrimonious feeling against the Latter-day Saints in Utah Territory, is their continual effort to prevent the sale of spirituous liquors in their midst. In the charter to Salt Lake and those of other incorporated cities, provisions were invariably made by the "Mormon" Legislature for restraining this injurious traffic in that community. Temperance in all things is an integral part of our religion. And in a special revelation given through Joseph, the Seer, at Kirtland, Ohio, on February 27, 1833, called the WORD OF WISDOM, the Lord positively declares that strong liquors are not good for internal use, but for the washing of the body. And "that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make." And in another revelation pertaining to the sacrament, the Lord said through Joseph, "Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth." So much is this great counsel recognized, that the Saints use water in the administration of the Lord's Supper throughout the Stakes and Branches of the Church at home and abroad. If the Saints had the power, no drinking saloon would be permitted to offer its debasing allurements to the young; and for years in Salt Lake City such institutions were unknown. But with the influx of a mining population, some parties who saw in this nefarious business a source of money-making, sought to establish drinking places in various parts of the city. Licenses were at first refused, and strenuous efforts were made to prevent the introduction of the nuisance. But the upper Courts were in the hands of "outsiders" appointed by the U. S. Government, and notwithstanding the "Mormon" Justices fined and imprisoned for violations of the law, the parties could always escape, either on appeal or by writ of *habeas corpus*. Then the city authorities, in order to have some control, issued a limited number of licenses at a high figure, but it was ruled that all had equal rights to deal in liquors as in other merchantable articles. Then, as numbers went into the business, and competition got sharper, the saloon men found fault about the

price they were paying for licenses, and another ruling was obtained from the Federal Courts that the city had no power to exact an extortionate license, and the violators were again discharged. In fact, what with "closing hours" and restrictions against Sunday selling, etc., it has been a never-ceasing warfare, in all of which the religion of the Latter-day Saints has been attacked as the fundamental cause of the difficulty. And every ruse has been adopted that was at all conceivable to wrench from the Saints the power held by the City, County and Territorial authorities, either by disfranchising the "Mormons," or centralizing the power in the "Gentile" Courts. Now we find in the *Deseret Evening News* of Nov. 9th, a comment on further rulings by the Chief Justice of the Territory, appointed by the Government, by which the City has been deprived of every vestige of power to control the evil; and that the County authorities who had taken the matter up, were being served the same way. We clip the *News* comment:

THE WHISKY COMBINATION.—As the public are aware, in consequence of Judge Hunter's rulings in the liquor business, which have invariably favored the whisky combination, saloon-keepers are doing business without license. His honor having entirely ruled down the power of the city in this matter, intimated in one of his peculiar decisions, that he presumed the parties before him on appeal in a certain case, held a license from the County Court. In consequence of this intimation, that body proceeded against members of the whisky cliqne for doing business without authority of a license from it, basing the prosecution on Sec. 246 of the Penal Code, approved February 18, 1866: 'Every person who commences or carries on any business, trade, profession or calling, for the transaction or carrying on of which a license is required by any law of this Territory, or by any county regulation, without taking out the license required by the law or the county regulation, is guilty of a misdemeanor.'

"As before stated in the *News*, the County, by Judge Hunter's ruling on the late Clasby *habeas corpus* case, was driven away from that position, the Judge intimating that the prosecution should have been begun as in a civil action, as provided in a statute approved six years previous—1860.

"Being like the City, judicially kicked from one position, the County takes up another, and has, agreeable with the amiable intimation of Judge Hunter, commenced suit against Auer & Murphy, under the statute of 1860. The action, we understand, has been instituted in the name of the County, but in case the Judge should cause the suit to turn a legal summersault on technical grounds, as to the parties in prosecution, another will be begun in the name of the people. What disposition Judge Hunter will make of these suits remains to be seen. We will be excused for mentioning the fact that must be apparent to the thickest heads, that the question as to whether a whisky combination is to run unrestrained and untrammeled or otherwise is a serious consideration. It is a matter that will sooner or later reach its culmination. We are pronouncedly opposed to the condition of things now existing in regard to this matter. There is a demand for legitimate opposition measures, if there are any that can reach the nourished, fostered and encouraged evil of intemperance. Where now are the pretended champions of the temperance cause? They appear to be both dumb and motionless."

It must be remembered that there are included in the population of Salt Lake City, people of various religious denominations; we have an Episcopal cathedral with its bishop, a Methodist chapel with its pastor, a Presbyterian church with its duly appointed minister, a Catholic chapel and its Father, a Temperance Reform Club, and a number of philanthropic(?) people who claim it as their business to regenerate the "Mormons." Yet none of these organizations ever lift a finger to strengthen the hands of the City authorities in maintaining regulations for sobriety and temperance in their midst. But Judges belonging to these various religious bodies have ruled against every endeavor to limit this soul-destroying evil. The Latter-day Saints have proved themselves champions, heroes and martyrs of temperance, and it is the duty of every organization having this for its aim, to give that people its influence and support; but we have yet to learn that the slightest effort has ever been made by any of them to even see fair play. When "Mormonism" is under discussion, all classes combine against it. The religionist and the reformer unite with the drunkard and the debauchee in fighting the cause which Christ has established. Is it any wonder the leading Salt Lake journal asks, "Where now are the pretended champions of the temperance cause?" Let us hope that some may be found who are true to their own principles, sufficient to stand by a struggling community whose whole aim is the welfare of man and the elevation of the human race!

APPOINTMENTS.—Thomas R. Jones is appointed Traveling Elder in the Welsh Conference.

John R. Howard is released from being Traveling Elder in the Nottingham Conference, and is appointed Traveling Elder in the Leeds Conference; he is expected to proceed to his new field at the earliest practicable date.

RETURNED.—President Carrington returned from his visit to the Birmingham and Nottingham Conferences on Wednesday last the 7th instant. He was enjoying his usual good health, and expressed himself as much pleased with his associations among the Saints in those fields.

FATAL ACCIDENT.—The following telegram was received at 7 a.m., on Saturday last, the 10th instant:

"Salt Lake City, December 9, 1881.

"To Albert Carrington, 42, Islington, Liverpool.

"Albert R. Carrington was run over by a locomotive last night, and died at 1 o'clock this morning. JOHN TAYLOR."

The deceased was a son of President Carrington, and this brief notice is all the information at present received concerning his unfortunate demise. We heartily condole with the parents and relatives in their bereavement.

CORRESPONDENCE.

LETTER FROM SUSSEX DISTRICT.

Brighton, Dec. 2, 1881.

President Albert Carrington.

Dear Brother, — A considerable length of time has elapsed since I last wrote to you, so I take pleasure in penning a few lines to let you know how we are getting along in Sussex. I have labored in this District for the past ten months, but before coming here I labored a short

time in Kent and Essex, in company with Elders Edward King and T. C. Griggs. On January 22nd I was removed to the Sussex District, where I met with Elders George Stringfellow and H. J. Romney at Brighton. Elder Romney was removed to the Essex District, and Elder George Stringfellow and myself labored together until June 1st, when he took his departure for Nottingham. On June 2nd, Elder Romney joined me at Brighton again. We made a complete circuit of the Sussex District, preaching as we went, wherever an opportunity presented. On July 29th we walked four miles to a place called Ringmer, with the intention of holding an out-door meeting. We notified the people, but they did not turn out, although they had expressed pleasure at having the privilege. However, in some instances we were blessed with good congregations, before whom we laid the plan of salvation revealed in our day. On August 20th, Elder Romney left for Nottingham.

While traveling with these brethren I enjoyed myself very much. We not only tried to spread the Gospel by preaching, but also by distributing tracts wherever we went. We sometimes met with considerable opposition, but that only strengthened my faith and testimony. I feel that the Lord has blessed and sustained me in my labors in trying to spread the Gospel in this land. Since last April there have been fifteen added to the Church in this District by baptism, all of whom manifest a good spirit and a strong desire to gather out to Zion. In Sussex there is but one organized Branch at present, which numbers nearly fifty persons. The majority of them are up to their duties and trying to live their religion, but I am sorry to say that there are some who are not doing as well as they should—darkness seems to have deprived them of their first love for the truth, and they have fallen into a deep slumber. I have tried to teach them their duties, and to arouse them from their long slumbering, but my labors seem to avail but little. We have faithful brethren and sisters who walk nine miles to the meetings, and after meeting walk back again, making a distance of eighteen miles. Some of these are over sixty years of age, and yet never complain, but on the contrary, they wish me to let them know whenever I hold meeting at Heathfield, and they are always on hand.

The Saints in Sussex are very much scattered, varying from five to twenty miles apart. I hope the time may soon come when those who are faithful—those who are trying to serve God, may have the privilege of freeing themselves from the hardships and difficulties under which they are now laboring. And may the Lord bless and sustain you in your labors, and all who are laboring for the cause of truth, is the prayer of

Your brother in the Gospel,

R. H. STRINGFELLOW.

MINUTES OF A CONFERENCE

HELD IN HOCKLEY CHAPEL, HUNTER'S VALE, FARM STREET, BIRMINGHAM, NOV. 27, 1881.

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10 a.m.

There were present from Utah—Apostle Albert Carrington, President of the European Mission; O. C. Ormsby, President of, and Wm. G. Davis, David Spilsbury, Joseph S. Tingey, Wm. Butler, Alfred Bailey and Chas. W. Sharp, Traveling Elders in the Birmingham Conference; also Geo. Stringfellow, President of, and Heber J. Romney, Traveling Elder in the Nottingham Conference.

After the usual opening exercises, President Ormsby called upon the Branch Presidents to report their Branches in as concise a manner as possible.

Elder Price then reported the Dudley Branch; Elder Thos. Jones the Five Ways Branch; Elder Robert Johnson the Hereford Branch; Elder Robert Crowton the Maxtoke Branch; and Elder Geo. Spokes the Birming-

ham Branch, all of which were in a fairly prosperous condition.

Elder Wm. G. Davis said he was pleased to meet in Conference; he reported the District in which he was laboring as being in a pretty good condition; said the Saints were trying to do better in living their religion, and to support the work of God.

Elder Wm. Butler said the District in which he was laboring was in a very scattered condition. A few of the Saints had emigrated, but he was pleased to report it as being in a good condition, with fair prospects for additions to the Church.

Elder David Spilsbury said with regard to the District in which he was laboring, it was generally in a good condition—most of the Saints were united in the work of God, but some were slack in their duties.

Elder Joseph S. Tingey said he could endorse the words which had been spoken by Elder Spilsbury. He felt greatly blessed in his labors, and desirous to continue onward in the work of God.

Elder Alfred Bailey said he felt desirous to perform the duties assigned him in proclaiming the truths of the everlasting Gospel.

Elder Charles Sharp said he was pleased to meet with the Saints in a Conference capacity. He spoke of the way in which the children of the world were being brought up, and he could say that the children of the Saints who were living in the valleys of Utah were taught more fully in the ways of the Lord.

President Carrington expressed much interest in the reports, and spoke at some length upon the spirit manifested by the world, and trusted the Saints would be diligent in their duties, and exhorted them to cultivate the unity of the Gospel.

President Ormsby then read the report of the Sisters' Relief Society, showing that they had received and disbursed upwards of £4 to the poor.

3.30 p.m.

Sacrament was administered by Elders Spokes and Thos. Ash, sen.

President Ormsby then read the statistical report, also the financial report which was unanimously accepted. He then presented the authorities of the Church as sustained in the land of Zion at the last General Conference. Apostle Albert Carrington was unanimously sustained as President of the European Mission; also O. C. Ormsby as President of the Birmingham Conference, with the Traveling Elders and local priesthood as now organised, all of whom were sustained by the uplifted hand.

Elder Heber J. Romney said he was pleased to meet with the Saints in a Conference capacity. Related his experience in the missionary field in proclaiming the principles of the Gospel to the world. He was desirous of performing a good and faithful mission.

Elder Geo. Stringfellow said he always felt pleased when called upon to speak of the things pertaining to the principles of life and salvation. Spoke at length upon the principles of faith and the effects that flow from it. St. James says, "contend earnestly for the faith that was once delivered to the Saints." By faith we can call down the blessings of God to rest upon us when the servants of God administer in the ordinances of his Gospel. He also spoke with reference to the object of gathering, and thought that if some of those who have been in the Church for many years, had made an effort to put by a little of their means, they would have been out of these lands before now. Exhorted the Saints to live their religion, pay their Tithing, and do the duties devolving upon them.

President Ormsby said he felt pleased in listening to the brethren who had spoken, and he hoped the Saints would profit by the remarks which had been made. He quoted the words of the Savior as recorded in St. Luke: "He that heareth my sayings and doeth them, he is like a man which built an house and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house and could not shake it, for it was founded on a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and

immediately it fell; and the ruin of that house was great." He urged the Branch Presidents to be as particular as possible in making up their statistical and financial reports, as they were of great importance.

6.30 p.m.

President Carrington spoke upon the Lord's mode of dealing with the human family at various periods, and their course in relation thereto; upon the mission and work of the Prophet Joseph Smith; testified that the work we are engaged in is the great latter-day work of the Lord our God; spoke of the beauty and simplicity of the Gospel, and of its saving power to all who obey its requirements; remarked upon the gathering, and exhorted the Saints to be humble, prayerful, and diligent in every good word and work.

President Ormsby said he was much pleased to see such good interest manifested in the Conference, both by Saints and strangers, and he hoped that what had been said might be productive of much good. He invoked the blessings of God upon all who were desirous of receiving the truth.

The meetings were opened and closed as usual, and all of them were well attended by both Saints and strangers, the best of attention given, and general expressions of much satisfaction and gratification.

THOS. PRATT, Clerk of Conference.

WRITING.

(From the Salt Lake Woman's Exponent.)

The art of writing is very ancient, and it is interesting to note the various improvements that have been made from time to time. It is supposed by some that in the Bible is recorded the first instance, Ex., 17th chap., 14th verse: "And the Lord said unto Moses, 'Write this for a memorial in a book.'" And also, Ex., 24th chap.: "And Moses wrote all the words of the Lord." But Moroni, in the Book of Mormon, gives an account of the people of Jared, which he copied "from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether." The first part of the record "speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower." (Page 516). The records also give an account of the people from the tower till they were destroyed, about 600 years B.C. The writer of the record was Ether, a descendant of Jared, who came from the tower of Babel with his brother and others. Jesus Christ appeared to the brother of Jared, and told him to write and seal the things he saw and heard: "And the Lord said unto him, write these things and seal them up, and I will show them in mine own due time unto the children of men."

This interview took place a few years after leaving the tower, which they left at the time the language was confounded, about 2247 years B.C., and 426 years before Abraham died; consequently the brother of Jared probably wrote 676 years before Moses, as we do not know how long it was after leaving the tower that Jared's brother wrote, or how old Moses was when he wrote.

I suppose the next piece of ancient writing is the Book of Abraham, purporting to have been written by his own hand on papyrus, and translated by Joseph Smith; it was found in the Catacombs of Egypt. Abraham died 1821 years B.C., and Moses was born 1571 years B.C., so the former must have written at least 250 year prior to the latter.

The records of the Nephites were engraved on plates which had the appearance of gold, and were hid about A.D. 420; the Lamanites, the present Indians, were quite degraded then, and if they practiced the art at that time, they no doubt lost it soon afterwards.

The pen is mentioned in the Bible several times: once in Job, xix, 23, 24: "Oh, that my words were now written! oh, that they were printed in a book! That they were graven with

an iron pen and lead in the rock forever!"

Many different materials have been used to write upon; the Egyptians prepared a rush called papyrus; they wrote upon it with reeds. Upon waxen tablets they used an iron style.

Quills were in general use before the invention of the steel pen, in 1825, by Mr. James Perry, of Manchester, England.

Vellum is yet used for writing deeds upon. Paper made of linen rags was used in England in 1417.

Books were scarce till printing was invented. The first printed book was published in 1462, and the first newspaper was printed in London in 1622.

By writing our thoughts, actions and discoveries are committed to paper and preserved for the benefit of future ages. Had it not been for this art, our knowledge of the history of the world would be very meagre and not at all reliable, as it would be impossible to rehearse a circumstance from generation to generation and keep it correct, whereas, a written copy of a statement would be as correct in future ages as at the time of writing.

Writing is an art that has the direct approbation of Heaven, from being practised by heavenly beings, for the tables containing the Ten Commandments were made by God, "and the writing was the writing of God graven upon the tables," and in the 8th chapter of St. John we read: "But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not." "And again he stooped down and wrote on the ground."

NOTES ON THE WORD OF WISDOM.

In traveling around the world, and observing the results of many pernicious practices amongst different classes of people, the Word of Wisdom, revealed to the Prophet Joseph Smith, was forcibly impressed upon my mind as being one of the necessary levers by which many evils might be removed. Some years ago that Prophet received a revelation from God, showing that evils resulted from indulging in certain kinds of food and beverages, and that some were injurious to the constitution of man as well as to his morals. It has been said by eminent men that cleanliness is next to godliness, and one of the great errors which the Word of Wisdom points to is the use of tobacco, which prostrates and unnerves the system by accumulating the juices of the body, thereby causing a large amount of expectoration, and makes those who use it to a certain extent unclean in their habits, and oftentimes offensive to others with whom they labor or associate. It necessitates a useless expenditure of means for which no return is obtained, but, on the other hand, a serious injury. Then we very frequently find a close companionship existing between the use of tobacco and that of intoxicating beverages, which are shown to be injurious, but yet are much indulged in by some. There is no reasonable excuse which can be offered to justify the use of intoxicants—they are in the highest degree demoralizing and debasing, and it has been asserted by some of our most eminent jurists that nearly all the great crimes which have been committed can be traced directly or indirectly to this cause. It excites the worst passions in the human breast, and prostitutes the best to unholy and unrighteous uses—alienates families, causing hardships and destitution, and while some boast that they are not intemperate, and have the power to control themselves by taking a little and stopping when they have had sufficient, many who are to-day entirely beyond their own control, can look back at the time when they too boasted of their power to cease at any time, but to-day wish they had never tasted or handled it. Who ever heard of a person playing with fire in order to show they could do so without being burned? The only safe way for Latter-day Saints to do in connection with these matters, is to "touch not, taste not, handle

not." One of the ancient Prophets said "wine is a mocker, and strong drink is raging." And as we neither wish to mock or rage, let us accept the Word of Wisdom as revealed to the Prophet Joseph Smith. Let us retire early, rise early, eat moderately such plain and simple diet as is suited to the body, avoiding bad company and improper associations, that we may show to the world by honesty, sobriety and every other good practice, that we are benefited by obedience to the Gospel of our Lord and Savior, for such obedience involves and necessitates a proper regard for all the commandments which are enjoined upon us by the Gospel, as also the counsels and instructions couched in God's Holy Word, which teaches us how to live in this life, that we may be prepared to live eternally.

JOHN COOPER.

PROPER EFFORTS FOR SUCCESS.

In actual life, we want things done, not preparations for doing them; and and we naturally prefer the man who has definite aims and purposes, and proceeds in the straightest and shortest way to accomplish his object, to the one who describes the thing to be done, and spins fine phrases about doing it. Without action, words are mere maundering.

The desire for success in the world and even for the accumulation of money, is not without its uses. It has doubtless been implanted in the human heart for good rather than for evil purposes. Indeed the desire to accumulate, forms one of the most powerful instruments for the regeneration of society. It provides the basis for individual energy and activity. It is the beginning of maritime and commercial enterprise. It is the foundation of industry, as well as of independence. It impels men to labor, to invent, and to excel.

No idle nor thriftless man ever became great. It is amongst those who never lost a moment, that we find the men who have moved and advanced the world,—by their learning, their science, or their inventions. Labor of some sort is one of the conditions of existence. The thought has come down to us from pagan times, that "Labor is the price which the gods have set upon all that is excellent." The thought is also worthy of christian times.

Everything depends, as we shall afterwards find, upon the uses to which accumulations of wealth are applied. On the tombstone of John Donough, of New Orleans, the following maxims are engraved as the merchants guide to young men on their way through life:—

"Remember always that labor is one of the conditions of our existence.

"Time is gold; throw not one minute away, but place each one to account.

"Do unto all men as you would be done by.

"Never put off till to-morrow what can be done to-day.

"Never bid another do what you can do yourself.

"Never covet that which is not your own.

"Never think any matter so trifling as not to deserve notice.

"Never give out what does not come in.

"Do not spend, but produce.

"Let the greatest order regulate the actions of your life.

"Study in your course of life to do the greatest amount of good.

"Deprive yourself of nothing that is necessary to your comfort, but live in honorable simplicity and frugality.

"Labor then to the last moment of your existence."

From Smiles on Thrift.

To achieve the greatest and worthiest results, men must die to himself, must cease to exist in his own thoughts. Not until he has done this, does he begin to do aught that is great and commendable.